

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 28

Nov 2023

Issue 5

Cover Page



The Cover Page Photo of the Nov 2023 issue of 'Vedanta Sandesh' is a photo of a beautiful bird - the **Little Ringed Plover** (*Charadrius dubius*). These are cute small migratory birds, and are seen in India just after the monsoons and will winter here.

Little Ringed Plovers are small wetland birds, and can be seen running around & foraging on the banks of lakes. They have a distinctive bright yellow eye-ring. They have a black and white head pattern, back & wings are sandy-grayish brown, and underparts are whitish. There is a black neck band which extends to the upper breast. The bill is short, strong and black. The base of the lower mandible is pinkish, and the irises are dark brown. These birds forage for insects and worms in the muddy areas on lake sides, usually by sight.

Little Ringed Plover is an energetic, cute & lovely bird - a joy to see. Reminds us of their awesome & artistic creator. Our reverential pranams to the omniscient & omnipotent Ishwara - Om Namah Shivaya.

Om Tat Sat

Clicked by Swami Atmananda on Indore outskirts - on 7th Oct 23.



Vedanta Sandesh

Nov 2023

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Editor

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तथा वदन्तं शरणागतं स्वं
संसारदावानलतापतप्तम्।
निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या
दद्यादभीतिं सहसा महात्मा।।

As the student, who is tormented by the endless afflictions of the blaze-like fire of samsara, thus requests the Guru for a way out of the seemingly endless mire, the noble Acharya looks at him with loving eyes and spontaneously bestows on him hope & fearlessness.

Vivekachoodamani - 43





Message from Poojya Guruji

SATTWIC TYAGA IS THE WAY TO SANYAS



Sanyas - the Word and also the Ashram is unique to Sanatan Dharma, but due to the lack of proper education of these matters this is most often wrongly understood. One of the most important objective of Bhagwad Gita is to reveal the exact meaning and also the right means of attaining this so called 'Sanyas state of mind'.

Sattwic Tyaga is the Way to Sanyas

Arjuna's Dilemma :

Let us remember the problem of Arjuna, he faced a terrible personal dilemma and subsequently there was a terrible disenchantment & despondency. In such a situation he preferred to backtrack from his responsibilities in that critical situation and mused that this backtracking may help avoid his wrong decisions, and also thought that this backtracking maybe equated with the glorious aura of sanyas, so he preferred to leave his field of responsibilities and take resort to a life of a recluse. While there is nothing wrong to resorting to a life of solitude, with a free mind, free also from various worldly responsibilities for ones adhyatmic explorations and acquisition of wisdom, but here the paradox was evident because here was a person who on one

One needs to resort to solitude with a -
quiet, peaceful and an inspired mind.



Sattwic Tyaga is the Way to Sanyas

hand was taking to a life of deeper knowledge of life & contemplation, and on the other hand was terribly grieving at the turn of events and his intractable choices and challenges. That is obviously not the way to go and definitely this cannot be the real import of a Sanyasi mind.

What is Sanyas?

Sanyas is basically an ideal and rather a prescribed 'state of mind' which is ideal for an objective enquiry into the ways of the world, and facilitates deep exploration into our existing conclusions and perceptions including our own identity. Unlike the various critics and sceptics of the world who just look at the wrongs of others, such a person not merely questions the ways of the world, but more so his / her own existing conclusions, values and direction of life. Lord Krishna defines Sanyas as the state



Sattwic Tyaga is the Way to Sanyas

of mind which is free from 'all self-centered desires'. Desires are basically borne out of our existing conclusions & perceptions of life as to how do I plan to bring fulfillment in my life, and as no worthy enquiry should ever begin with prior conclusions, so this definition of Sanyas does appear very appropriate & sensible.

Desires reveals existing conclusions :

Exploring existing conclusions is very interesting and we rarely start with a clean slate. Can we believe that every ego-centric desire already has various conclusions, and obviously if we have already concluded then all efforts to enquire objectively becomes a farce. It will be a self-defeating exercise which is bound to fail on the word go. Let us take an example of a common



Sattwic Tyaga is the Way to Sanyas

& simple desire that 'I want happiness'. Looks innocent, but lets see the fact that this desire has prior conclusions. One, such a person has already concluded that he/she is devoid of happiness; two, that happiness lies yonder - in some acquisition or experience - out there. Anyone who has explored the secret of life properly knows very clearly that both these conclusions are baseless & wrong. So the moment we entertain any such desire, we are already on the path of delusory imaginations. Such a person can obviously never know the truth.

Way to Sanyas :

So can we simply just try to keep aside / sideline / ignore our various desires and just go for a full

Deep objective enquiry cannot be done with prior conclusions.



Sattwic Tyaga is the Way to Sanyas

time deep self-enquiry. Well, that is what most of us do, but a little enquiry into this will reveal to us that this is not the way to go. It is not the mere perception of thoughts which is a matter of concern, but basically our perceptions perse because of which any such desire pertaining to external dependences can exist in our conscious or even sub-conscious minds. Mind is our personal domain, and only those thoughts can enter it which are seen as logical. Thoughts just manifest our beliefs, so we continue to

believe that we are limited and can attain fulfillment by some external manipulations, then all such thoughts & desires will definitely find a place in our minds. Enquiry is to first check the validity



Sattwic Tyaga is the Way to Sanyas

of all such thoughts & beliefs, and thus remove all such baseless clutter. Don't just sideline desires but check once for all whether such aspirations & propositions are logical & tenable. If not then better to unclutter our minds first. That will give us immense space and also energy to pursue some other proposition. Take up any desire and check out whether any one anywhere on the planet or even elsewhere has ever attained fulfillment by fulfilling these desires. We will discover that the answer is a categorical no. Then why make our minds a trash can, and entertain any such baseless desire in the first place. To the extent we are free from all such desires, to that extent we have got this Sanyas, and to our utter surprise we shall discover that our mind has already become peaceful and the fragrance of fulfillment is already in the air.



Sattwic Tyaga is the Way to Sanyas

Sattwic Tyaga is dynamic & intelligent living :

Gita clearly tells us that all extraneous desires for our fulfillment are borne out of lack of intelligent & thoughtful living. Rather than believing in the propositions of wise people, we most often prefer to believe the ways of the world. What is required is not to immediately plan to go to some solitary place, but live intelligently in the very place regarding which we have so many desires. Sattwic tyaga is the tyaga of baseless notions and that is what really matters. So intelligent living is the best and rather only way to a natural & effortless 'Sanyas state of mind'. Sanyas is basically a scriptural synonym for a free, peaceful & a highly intelligent mind.

Sattwic Tyaga naturally brings Sanyas :

Tyaga is 'giving up', and this can obviously be of different kinds. There is a Tamasi tyaga,



Sattwic Tyaga is the Way to Sanyas

in which a person gives up all responsibilities & challenges because they are very taxing. Then there is a Rajasi tyaga, in which we give up all that we don't like and hang on or acquire things which we like. This just strengthens our likes & dislikes and thus there is no question of being free from desires of the things of the world. In Sattwic tyaga we face the challenges fearlessly and instead of hanging on to things of likes we dare to enquire whether all these things really deserve to be liked and depended upon. This thoughtful path is the way to sattwic tyaga wherein we basically give up all baseless notions. This is the scripturally prescribed way to attain Sanyas. Sanyas is obviously all about a particular state of mind, and Sanyas Ashram is just a formal recognition and validation by our teachers. This is the message of Bhagwad Gita.





DRIG DRISHYA VIVEKA

Swamini Samatananda

Shloka - 11



अन्तःकरणवृत्तिश्च
चित्तिच्छायैक्यमागताः।
वासना कल्पयेत्स्वप्ने
बोधेऽद्वैर्विषयान्बहिः॥

The inner organ (mind) which is itself but a modification itself with the reflection of Consciousness imagines (various) ideas in the dream. And the same inner organ (identifying itself with the body) imagines objects external to itself in the waking state with respect to the sense-organs.

DRIG DRISHYA VIVEKA



In the previous shloka the Revered Acharya revealed that the Ahankara is the bearer of all the three states of existence-the waking, dream and deep sleep state. The very existence of the three states depends upon the Ahankara. In this shloka the Acharya reveals the play of the Mind. The Acharya says the Antahkarana Vritti -the Mind is but a modification that comes about when the inert vritti of the mind identi-



Drig Drishya Viveka

flies with the reflected consciousness and gets enlivened. Once this identification takes place then the play of the antahkarana begins in the waking and dream state.

Antahkarana vrittishcha Chitichhayaikyamaagataah:- Just as there is sahaj (intrinsic) tadatmya (identification) between the Ahankaara and the reflected consciousness, due to which the ahankaara gets enlivened, in the same manner all our vrittis that is thoughts, emotions, our chitta all these also get enlivened by this kind of identification. These faculties are so potent that even when the Ahankara is un-

available they take over the entire functioning as they are blessed and pervaded by the reflected consciousness. The dream



Drig Drishya Viveka

state is a classic state revealing this truth. In this state the Ego or the Ahankara is half awake and half asleep. As a result the samskaras rule the roost. Since the the karta is sleeping therefore we do not have any control over the kind of creation that comes about. The scenes created in the dream state are not a product of any deliberate sankalpa of the Karta, but it is a play & projection of the impressions already

Dream is by projections of mind based on our latent impressions.

present in the mind, which is mostly a backlog of unfulfilled desires and individual likes and dislikes. This is the reason that a dream is a mixed play of various unconnected thoughts which may have no logical reasoning. Therefore the Acharya says in the shloka 'vaasana kalpayet swapne... The impressions in the mind, the An-



Drig Drishya Viveka

tahkaran, are so potent that they become the creator.

Bodhekshairvishayaanbahihi :- In the same manner in the waking state when the Mind identifies with the gross body, it sees and experiences the world through the windows of the sense organs. In the waking state too if the karta continues to see the world of objects based on the impressions and conditionings of the Mind then in this state too, the Mind, the Antahkaran alone is as though the karta. The Ahankara in the buddhi (the intellect) is not the charioteer, but all responses and receptions are based upon the already programmed Mind. This is the reason why there are many people who live in a programmed or dreamy world even in the waking state. They do not live in a world created by Ishvara but their world is created by their



Drig Drishya Viveka

own past impressions. Such people do not live a conscious deliberate life but are lured by their conditionings and programming. Their thoughts, ideas and actions do not reflect any originality but are mechanical, based on their conditionings, and will continue to be the same year after year without any mental or spiritual growth in life.

In this manner there is a creation in both our dream and waking state, both have time and



In both Waking & Dream, the mind projects & creates.
In one we are free, while in the other conditioned.



Drig Drishya Viveka

space wherein our dream state is totally devoid of a deliberate karta but in the waking state we have a freedom to either live an awakened deliberate life inspired by mental and spiritual growth or we live a conditioned and programmed life wherein the Antahkaran is the commanding officer.

In this manner the Acharya reveals the story and play of the Antahkarana.





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The Art Of Man Making

Conditions For Meditation

P.P. Gurudev
Swami Chinmayanandaji

THE ART OF MAN MAKING



he root of human distress is the sense of alienation from the natural order in the universe around us and this generates a name- less, elusive fear in the heart. We feel that we are exiles, cruelly banished from an inner life of harmony and fulfilment. Not knowing how to return and reach home, we roam about in a jungle of vanities and passions, of competitions and aggrandisements, of greeds and lusts. All of them give



The Art of Man Making

but a tepid relief, perhaps; none of these can satisfy ever the depths in us. By the very nature of man he can never be satisfied with the fleeting joys that he derives from the enchantments of the world.

We seek, in and through life's passions, the end of our deep sense of alienation-alienation from the harmony, which we secretly know to exist between us and the world around us. Meditation lifts us from this sense of limitation and alienation to the heights of spiritual experience.

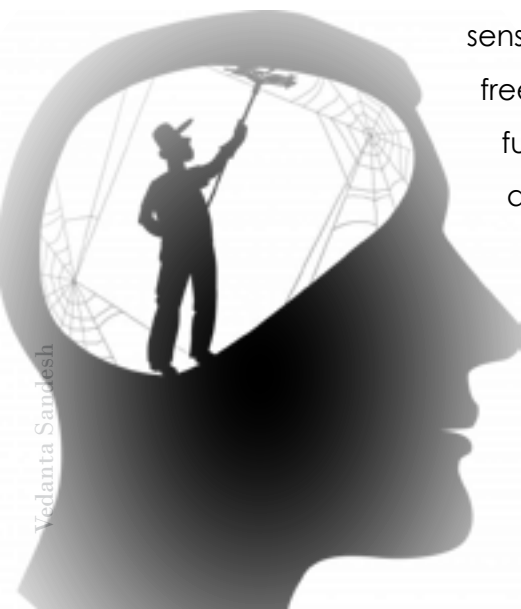
Some important conditions for meditation are discussed in the following three verses. The Lord declares, A Yogi should constantly practise concentration of his mind-intellect, remaining in a quiet place, alone, with his mind and body subdued, and free from hope and the hunger



The Art of Man Making

to possess. Here is the call. A student of self-development is asked to "constantly practise concentration of his mind-intellect equipment". Meditation is not achieved by merely applying oneself to it at fixed hours of the day. Success in meditation depends upon the quality of the mind-intellect, called in the scriptures the HEART.

This subtle pre-meditational preparation of the "heart" is elaborately indicated by the Geeta Acharya in this verse. (1) remaining in a quiet place; (2) alone; (3) with mind and senses subdued; (4) by living free from hopes and plans for future sense-satisfactions; and (5) relieved from the hunger to possess, and consequently from all anxieties and fears.



The Art of Man Making

These five instructions are,

it is very clear, the mind with its load of worries and agitations becomes extrovert; because such an outgoing mind is unfit for deeper meditations.

These instructions are easily given. But to live and to practise them, they must be more practi-

We need a quiet & pure mind for deeper meditations.

cal and simple. Here Krishna gives out even the most elementary details. He describes the place and the seat of meditation, Having in a clean spot established Here are the firmly his scat neither too high nor too low, made up of a cloth, a skin and dry grass, arranged in this very order.... details regarding the seat of meditation. In a clean spot, make a firm seat-without springs and spongy rubber mattresses. First spread dry grass



The Art of Man Making



on the floor to avoid dampness—a clean jute mat can be used quite conveniently; over it spread a deer-skin, and over it a clean cotton sheet. This seat should not be perched too high, as fear of fall may distract the mind: nor should it be too low, deep in some grave cave, where sufficient oxygen may not be available. The place of meditation must be well-ventilated.

“Having established” on his seat, what one is to do is being now told by Lord Krishna. There, seated on that seat, making the mind single-pointed, subduing the functions of the mind and the senses, let him practise Yoga for the purification of the heart.



The Art of Man Making

“Make the mind single-pointed” , the mind is itself nothing but “thought-flow”. This thought-flow in its meanderings has no force or flow. The mind of an average man wanders from object to object, in time and in place, and such a disintegrated mind can achieve little in life. A meditator must first forge an efficient mind, trained to beam out with Laser-like precision and directness. Such a mind, in full concentration, is the instrument by which men achieved greatness in science and art, in commerce and trade, in war and peace.

Having thus “Laserised” the mind, learn to subdue the functions of the imaginations within and of the senses without. These are the two main sources of all disturbances in the mind. The sense-organs bring storms of agitations from the world of objects, and the mind has a knack of remembering the past and imagining the future



The Art of Man Making

pleasures and breeding agitations within itself. Such agitations shatter the powers of concentration in the mind. Thus having controlled the outgoing tendencies of both the mind and the senses, and having cultivated the ability to think upon one topic with a single-pointed mind, sit in your seat of meditation and meditate upon the Lord, the Self within practise the Yoga of Meditation. With the Laserised mind contemplate upon the Light of Consciousness that illumines all our sense perceptions, mental emotions and our intellectual thoughts. This process is not easy. An intelligent man is ever utilitarian in his point of view in life. So he will not will-



The Art of Man Making

ingly put forth his efforts, if he is not informed of the immediate benefits he will gain by doing so. Krishna is smart enough to anticipate this in Arjuna, and so He says, "Such a mental exercise is for the purification of one's own heart"-"heart" meaning the mind-intellect equipment. With a single-pointed mind when a seeker steadily strives to con- template upon the nature of the

Krishna is a smart teacher, he anticipates the problems and guides even before asking.

Lord, the Self, his heart gets purified of all dross expressed constantly as mental agitations. An agitated mind is an impure mind-a pure mind is steady and highly concentrated. Thought disturbances arise from the Vasanas-the sub- conscious and the unconscious in us. Through meditation, the Vasanas get burnt up, and they can no longer germinate into thought-disturbances.



The Art of Man Making

Hence the heart-meaning the mind- intellect becomes calm and quiet.

Now, calmer the mind, greater the concentration-and there- fore deeper gets the meditation. When we meditate deeply and penetrate the nature of the Self, greater is our realisation. Thus, a cycle of reactions starts within us, which builds up to lift us, above the mundane and the finite, into the very Experience of the Infinite Self Divine. Religion is indeed an awakening in experience.



Jivanmukta

Wandering In Himalayas

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Tholingamataam contd....

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

The two attendants who followed at a distance, driving before them the animals that carried our provisions, came up to us before long. On their arrival they told us the animals were exhausted and there was no alternative but to pass the night where we were. They proceeded to pitch the tent at a spot on the shore of the lake where there was no snow. Travellers rarely encamp at these



Jivannukta

heights. Those who start from one side of the mountain, rest on the other side to avoid extreme cold and frequent snowfall. But for us there was no choice. We had to pass the night at the top of the pass, depending on God's mercy.

Some of the merchants had preceded us; the rest were with us. I discussed with them the hardships of passing a night here, and they told me that on such occasions their custom was to throw themselves on the mercy of the Deity who presided over the pass.

The Deity was said to reside about two miles in front of us. Since most of the sadhus were behind us, only four or five of us were entrapped at these awe-inspiring heights.



Jivannukta

Slowly the night came on. That adventurous resolve to spend the night there, now appeared to me-seated in that silver palace, in a Divine silvery region, involved in Divine contemplation-as a blessing in disguise. For a long time I sat admiring and adoring the indescribable beauty of the lake at night. The deep-blue waters of the lake and the white snow contrasted side by side. Why should a man whose heart is filled with beauty wish for sleep on the shore of that heavenly lake? A pleasure far deeper than that of sleep permeates a man's mind and leads it on to an extraordinary state of concentration. I can never forget the supreme Divine Grace which permitted us to enjoy that manifestation of the glory and power of the Lord. God's mercy emboldens man to face dangers of all kinds.



Jivannukta

All the day the sky had been clear and cloudless; but, as night descended, patches of clouds began to appear and soon the entire sky was overcast. It began to snow, but before long the clouds melted away, saving us from death. As the day dawned, I thanked the Deity of the pass again and again for our safety. We had yet to cross six or seven miles of snow-covered region. When we had travelled two miles over snow and bare earth, we arrived at the spot where the Deity of the pass was said to reside. Here lay a heap of stones that is believed to represent the Deity. We sat before the Deity and made offerings of some sweet things which afterwards we accepted back as prasada. Then we rested for a considerable time. From Badrinath, 35 miles to the top of the pass had been one gradu-



Jivannukta

al ascent. From here began the descent. This is the northern boundary of India. Here India ends and Tibet begins. We got up and continued our journey.





STORY

Section

THE FALL OF THE INACTIVE

A man was travelling in a boat. Cool waters, dense trees swaying overhead along the banks of the river on either side, the twittering of the birds, gently wafting breeze, all this enchanted him and he was absorbed in the beauty of the place. He allowed the boat to float of its own accord, along with the flow of the river. He never even glanced at the direction in which the boat was going. As the boat was floating effortlessly, he did not have to use the oars. It was very comfortable for him to trav-



The fall of the Inactive

el in the boat without expending any energy and he was very happy. After a while, the wind rose and the boat began to move faster. The lazy fellow was now overjoyed!

'Oh, wow! My journey is now really fast!' he roared in pleasure. A little later, there was a distant roar, faintly audible. 'Great, now nature is playing an orchestra for me!'

Suddenly the boat began to flounder and started to capsize towards a waterfall. Only when the boat slid down the roaring waterfall, did he realize what was happening. The river on which he was travelling was thundering downwards from a vast height in the form of the Niagra waterfall!

Even as he tried in vain to control the boat with his oars, it was too late. There



The fall of the Inactive

was no use for the oars. He could not prevent himself from falling down into the waterfall.

Don't act and you will perish. Don't allow your life to come to the edge of the Niagara falls to make a decision to change; be it in health, relationship, family or a business.





Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

ASHRAM NEWS

Online Geeta Gyan Yajna - Oct 2023



ASHRAM NEWS

Pujan of the Paduka of P.P. Gurudev



ASHRAM NEWS



On the occasion of Sanyas Deeksha Day

ASHRAM NEWS

Namo Namah Sri Guru Padukabhayam



ASHRAM NEWS

Tasmai Sri Guruve Namah



ASHRAM NEWS

Om Sri Gurubhyo Namah



ASHRAM NEWS

Bhajan & Bhojan Program



ASHRAM NEWS



Bhajans by one & all - seniors & juniors

ASHRAM NEWS

Ashtami Pujan - of Durga Matangi



ASHRAM NEWS



Pujan of Brihadeswar Mahadev - on Dasshera



ASHRAM NEWS

Vijayadashmi Mahotsav



Aim & Blast the - Evil & Negative

ASHRAM NEWS



Celebrating Goodness



Denouncing Evil

ASHRAM NEWS

Aiming for the Best



ASHRAM NEWS



ASHRAM NEWS

Vedanta Ashram Celebrates 28 Years



ASHRAM NEWS

Vibhooti Darshan in the world around



ASHRAM NEWS



God himself presents himself as Creation



HAPPY DEEPAWALI

Vedanta Ashram, Indore

Presents

A Fun & Entertaining Program

Holistic Living - Khel-Khel Mein

on

15th Dec 2023

*Living Holistically means to
Live Fully & Positively*

HL is a Gita based program and has been designed by

Poojya Guruji Sri Swami Atmanandaji

and will be presented by

Maulin Pandya - a well-known Motivational Speaker

Time: 7 - 9.00 PM

at

Vedanta Ashram, 2948/E, Sudama Nagar, Indore

Ashram & Mission Programs

Daily Class (Chapter-2) of
Bhagwad Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

Gita Gyan Yagna @ Jalgaon

From 29th Oct to 4th Nov 2023

Poojya Swamini Poornanandaji

Gita Gyan Yagna @ Ahmedabad

from 16th to 21st Dec 2023

Poojya Swamini Amitanandaji



INTERNET NEWS

Talks on (by P. Guruji):

Audio / Video Pravachans on YouTube Channel

- | | |
|-------------------------|----------------------------|
| ~ Gita Ch. 04 (Camp) | ~ Atma Bodha Pravachan |
| ~ Gita Ch. 18 (OGGY) | ~ Sundar Kand Pravachan |
| ~ Tattvabodha (VA Camp) | ~ Ekshloki Pravachan |
| ~ Gita Ch. 06 (MIT) | ~ Sampooma Gita Pravachan |
| ~ Gita Ch. 12 | ~ Kathopanishad Pravachan |
| ~ Gita Ch. 17 | ~ Shiva Mahimna Pravachan |
| ~ Sadhna Panchakam | ~ Hanuman Chalisa |
| ~ Drig-Drushya Vivek | ~ Laghu Vakya Vrittu (Guj) |
| ~ Upadesh Saar | ~ Gita Ch. 5 (Guj) |

Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group

Monthly eZines

Vedanta Sandesh - Oct '23

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